

# Ukrainian Catholic Youth Organization

# Youth

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YOUTH on sale at stand in St. Josaphat's Cathedral, Edmonton.

Left to right - Mary Bohosdavec, secretary; Marie Goshy - Spiritual; Joe Kantor Past President; Chrysant Dmytruk - Vice President; and Father Greschuk - Spiritual Director

Youth . . . The Golden Age of Opportunity

# YOUTH

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# Youth Magazine

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

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VOL. 18, No. 1

Edmonton, Alberta

January, 1962

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## *From the Editor's Chair*

Have you ever stopped to think about religion? Do you feel you and your family need it? Just what does religion mean to your family? Does your family only think of religion and God when they are in trouble and then expect Him to come to the rescue? Yes, it is true, many people go on their merry way not once giving a thought about their Creator, but let there be some trouble in the family and what a change then. It is true that trouble and anxiety can bring us closer to God but should we forget Him as soon as our life is running smoothly again?

Then, there are some people who think they will leave religion till they are older for after all death is still far away. Do we really know how far away it is?

We must realize that God created us and therefore we must fulfill our purpose here on earth as He so desires. If, we do this, we shall not only be happier on this earth but also merit heaven as our reward.

Now, where should we learn about religion? Of course, the parents should teach their children. This does not mean that they wait till their son or daughter is eighteen years of age before they mention the word God. If one waits this long, will the children listen? It is sad to see some parents neglecting their duties. Sunday comes along and instead of taking their small children to Mass, they perhaps go off on a fishing trip or even just stay at home. Can you blame the children if they do not place God first in their lives?

God instituted marriage as a sacrament and shall guide the family if they place themselves in His care. An ideal home should be one in which our Lord is part of the family and in which the family think and believe the same about God. They should pray, receive sacraments and attend church services together, which will not only provide unity for the family but also glory to God.

Since all of us realize how important religion is to us; let all of us strive more faithfully and earnestly to bring God closer to our family.

May God bless you.

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# THE HISTORY OF THE UKRAINE

The Ukrainian Byzantine Rite is a form of the Byzantine Rite brought into Ukraine by the Greek and Bulgarian missionaries and monks after the conversion of Ukraine to the Christian faith, accomplished by St. Voldymyr the Great in 988. The Byzantine Rite, with the passing of time, was modified and adapted to the Ukrainian circumstances, becoming Ukrainian.

In their missionary work they used the books translated by Saints Cyril and Methodius, brought from Bulgaria, of which the language was old Slavonic, easily understood by the people among whom they were spreading the Gospel of Christ.

As the Christian faith spread, these liturgical books and the Byzantine Rite in general underwent some variations and modifications proper to the peculiar local circumstances.

Time and again the Holy See has shown its everlasting approval of the Ukrainian Byzantine Rite, which is of equal validity with the Latin Rite.

Pope Clement VIII issued a special paper on the occasion of the Union of the Ukrainians with the Holy See to solemnize this memorable event in the Catholic Church's history. We quote:- "We permit, we allow, we approve . . . all the Sacred Rites and ceremonies used by the Ruthenian ("Ruthenian" is an ancient designation used by the Holy See to distinguish the Ukrainians from the Russians of Moscovia. In all quotations of papal decrees we substitute it with the modern word "Ukrainian") Bishops and clergy in the divine offices, in celebration of Mass, administration of Sacraments

and all other religious functions which were introduced by the Greek Fathers." These are the exact words of bill Magnus Dominus issued in 1595. Pope Pius XI states in his encyclical Ecclesia Dei: "The unified peoples should enjoy equal rights regardless of their race, language or rites."

Pope Benedict XIV clearly defined the position of all rites within the Catholic Church: "The Church of Jesus Christ is neither Latin, nor Greek, nor Slav, but simply Catholic; there isn't and cannot be any difference between her children, because no matter what they be otherwise, whether Latins, Greeks, Slavs or any other nationality, all of them are equal around the table of the Holy See."

— From "Ukrainian Catholics", by Rev. Father M. Schudlo, C.S.S.R.

## New Executive Announced By New Kiew UCY, Alta.

President, Emil Yakimetz; vice-president, Orest Semeniuk; secretary, Iris Semeniuk; treasurer, Pearl Yakimetz.

At the present, the New Kiew UCY consists of 24 active members. Plans are being made for a successful year in their club activities.

Iris Semeniuk,  
Secretary

Has Your Club  
Sent In An Article  
This Year?

# How to be Happy in Your Work

Without question work is a most important part of every human life. Scripture teaches: "Man is born to labor and the bird to fly." (Job. 5:7)

In spite of the fact that it fills so much of their lives, few men and women have developed more than a hazy, imperfect attitude toward work.

They have little or no realization that work can have its aspect of beauty and glory; that it can make them like God; that, in it, they can find peace, personal satisfaction, the fulfillment of God's will, and merit for heaven.

Some people work only as a prelude to having a good time. They only "begin to live" when the five o'clock whistle blows. At the end of the week, they greet each other with the phrase: "Thank God, it's Friday."

For some, the sole object of work is to make money. At times, they become so obsessed with their pursuit of the dollar sign that, even apart from the good things or pleasures that it can buy, they make money itself the goal. Long after they have acquired all that a person can reasonably use, they go on in their mad quest for ever more and more money.

What, then, is the true meaning of work? In the story of God's creation of the world, He is described as 'Working'. This work of God was the creation by keeping the world in existence. Christ Himself was careful to point out: "My Father works even until now, and I work." (John 5:17)

The prime meaning of work for a human being is self-expression or "creation", an imitation of God's self-

expression and creation. Man, and man alone, has been given the ability to re-order, change, direct and extend the universe in which he finds himself. It seems almost as though God were deliberately leaving His work unfinished so that man might finish it for and with Him.

Work, therefore is a creative and man alone, has been given the ability creation, and it makes man like to God. A housewife extends God's order in the order she makes within her home. A mother breathes character into her children almost in the same fashion in which God breathed a living soul into Adam. A teacher plants ideas in her pupils and shapes knowledge in the minds that God created. Boys and girls in school imitate God as they study to increase their knowledge and work and apply their knowledge to the world around them. The essential meaning of work then is 'making' which is a sharing in God's creativity. It brings its own joy, independent of the money, success, or freedom which results from it.

Human beings are placed on earth to serve both God and neighbor by their work. By the work of his hands, the father of a family not only supports his wife and children, he also produces goods and services which are valuable to others.

Moreover, through work he can acquire merit for heaven.

As our model, in doing the work which fills so much of our lives, we have Christ the Son of God, Himself. Christ came into the world as a worker. The Jews said of Him, "Is not this the carpenter's son?" (Matthew 13:55)

We should raise our work above the

purely human and natural by directing it to God in the spirit of love and obedience to His Holy Will. Even though our work seems to be useless or meaningless, even though it appears we are accomplishing nothing and serving no one, if we nevertheless accept the necessity of working and direct it to God by a good intention, our work is acceptable in God's sight and worthy of supernatural reward.

Not only must we have a good intention and seek a worthwhile object for our work, we must also try to do our work well. Certainly we can not imagine Christ turning out a shoddy piece of work, or stretching a job to get the maximum return for the least amount of effort. Certainly He did not spoil his work by blasphemy, gossip and the ruining of His fellow workers' reputations. These destroy the merit of good work.

We should look to Mary, the mother of Christ. She was just a simple housewife in a little town in Galilee in the eyes of those with whom she lived. Her tasks were no different from those of the other women around her. She cooked the meals, sewed the family's clothes, swept the house, and drew water from the well. Yet, by her love in these simple tasks, she received a height of holiness at which the angels stand in awe. By her apparently humble contribution, she became known and loved through all the ages as the Woman, who with her Son, co-redeemed the world. You too, by expressing your love in accepting simple tasks, by doing your work day by day for the glory of God and the service of your neighbor, can reach a height of holiness that will amaze you when you stand before God on judgment day.

—By Rev. Father H. V. Sattler,

## THE QUESTION BOX

**Why do Catholics worship relics of Saints?**

They do not worship relics as they worship God, by adoration. If you mean worship in the sense of honor or veneration, then Catholics certainly venerate the relics of Saints. The law, "Honor thy father and thy mother" extends to their persons, body and soul; to their reputations and to all connected with them. We reverence their remains even after death. And if we are not to venerate the remains and relics of the Saints who have been so entirely consecrated to God, are we to desecrate them? Or are we to be blandly indifferent to them as to the bleached bones of some dead animal lying in the fields? The Catholic doctrine, forbidding adoration, yet commanding respect and veneration, is the only possible Christian conduct.

**What is the purpose of the Resurrection?**

In order that complete man, body and soul, may attain an eternal destiny, and that the body which good people have mortified for the love of God, and which evil people have wickedly indulged for the love of self, may share the fate of the soul. Human beings in their complete nature will thus glorify God's mercy and justice.

**Is it a sin for a Catholic to attend weddings in Protestant churches?**

The law of the Catholic Church forbids participation in a service that is not Catholic because it is an implied repudiation of the faith which a Catholic professed to be the only true faith. It is good for non-Catholics to realize this so that, knowing that Catholics must refuse, they will not ask them to assist at the religious ceremony itself and then be of-

fended as if refusal were due to a lack of friendship.

**How do you know that God is eternal? Or always was, is and will be?**

Because if God ever had a beginning, then before he began there was nothing. Now nothing, with nothing to work upon, and no faculties with which to work, could never turn its non-existent self into something, and there can never have been a time when there was nothing. God at least must always have existed, and if no one is responsible for His beginning, there is no one who could possibly bring His existence to an end. He always will be. God rightly declared Himself the eternal existent Being when He said to Moses, "I am Who am."

**What is your idea of a good man?**

One who is firstly just to all others, including God. His first duty

is to render to God what is due to Him. Secondly, and for the love of God, he renders all that is due to his fellow men. In addition he must manage himself in his own personal life, overcoming with fortitude the difficulties in the way of right conduct, and practising temperance by restraining sensuality and other lower appetites.

**How is it possible to believe all the religions that claim to be true?**

It is not possible. If any one of them is right, then the others are all wrong. No one asks you to take our word, however, for the truth of the Catholic Church. It can be proved historically that Christ lived, that He was God, and that He founded an imperishable church, which was to be one, holy, catholic and apostolic. Find that Church and you will have the true religion of Christ.

## Why Not Find the Right Girl?

Here it must be stated immediately that "looking for the ideal" does not mean looking for absolute perfection in a girl or woman. When the time comes for a man to look for a wife, he must be aware that absolute perfection is not to be found among human beings. What he should look for, in the sense of an ideal is a girl who possesses certain basic and indispensable qualities of character, and one toward whom he feels, and who feels towards him a strong attraction that may be called 'love' or 'compatibility' or 'desire'.

First, he should be looking for a girl with special qualities of character. Under this heading we would list four qualities as especially important for the makings of a good wife and mother.

1. Sturdy religious principles and habits. For any man who himself lives by religious principles to marry a girl who does not live thus, or who is doubtful about religious values or inclined to make light of them, is to walk into a marriage that is bound to fail in one way or another. Not only is it essential that a man look for a girl who lives by religious principles, but also that he look for a girl who lives by the same set of religious principles that guide his own life. No degree of physical attraction or romantical love can make for long a happy marriage out of a union of two people who possess no agreement or unity of purpose and practice in matters pertain to the soul and God and eternity.

2. Tough moral fibre. This is the quality of character by which a person is enabled to fulfill any God-given task at any cost, and to avoid any great offense against God even at the cost of great suffering. If a girl's moral principles are easily bent or broken or adjusted to the pragmatic desires of the moment, she will hardly be equal to fulfilling the taxing responsibilities of a wife and mother.

3. Ability to get along peacefully with others. Many a girl seeks marriage as an escape from circumstances in which she was unable to adjust herself, by patience and character, to those around her. She could not stand her aging parents, and showed this by meanness, explosions of temper, tantrums and grudebearing. The same manifestations of selfishness will reappear before long in her marriage.

4. Love of children. This sign should be looked for, sought out, made sure of in the girl to be married by any man who wants his marriage to fulfill God's purpose and plan for marriage. If it is lacking to the extent that a girl does not want to have children, or is determined not to have any more than one or two, insoluble problems will arise in the course of married life to such a girl.

The second important thing to be looked for by a man choosing a wife is at least some degree of attraction between the girl and himself, at least enough attraction for him to be able to say, "I am in love with this girl."

We put this second because of the qualities outlined above are far more important for a happy marriage than any degree of romantic love. The failure of countless marriages is due essentially to the fact that romantic love or physical attraction was the sole motivating force leading to marriage, with no consideration of the

qualities of character required to make a success of marriage.

Since human temperaments vary so widely, it cannot be said that the feeling of attraction leading toward marriage must always be the wild, tempestuous, soul-shaking romantic love that the pulp and popular magazine story writers love to describe. There are some temperaments for which this sort of thing is not even possible.

Despite this is must be said that there should be attraction. A man may meet any number of girls who have the qualities described above in a high degree, but whose looks or mannerisms or way of speaking and acting evoke disinterest or even possibly some repugnance. This is simply a fact of life, and should by all means be taken into consideration. A feeling of rapport, compatibility, attraction, love — call it anything you will — should be deemed important between two persons who consider taking the long step into marriage.

#### IN CONCLUSION

When a man is old enough and mature enough and economically secure enough to marry, and he finds the specifications fulfilled in a certain girl, then he should make a decision and present a proposal within a reasonable time.

In today's world there are many men who should marry and who could marry prudently who for no good reason put off indefinitely entering upon what is truly their vocation. Some do so because they are selfishly enamored of their freedom from responsibility; others do so because they immorally indulge in the pleasures that belong to marriage and want to continue doing so without responsibility; still others because they are victims of "monism" and

inordinate family ties that make them rationalize to the false conclusion that their family needs them, when actually they just hate to give up the security and freedom from responsibility that flows from their clinging to their family.

Some of these men need the help of a psychiatrist; more simply need to be shaken out of a pattern of selfishness and into accepting a vocation, a life-work, a destiny designed for them by God.

—From "How to choose a Wife!"  
by Father D. F. Miller, C.S.S.R.

## Why You Should Be A Catholic

### 1. You need the ORIGIN of the Catholic Church.

History affirms in the most unequivocal language that the Catholic Church is the Church, personally founded and constituted by Our Lord and Saviour Jesus Christ. History is filled with references to the "Catholic Church" that emerged out of Jerusalem nineteen hundred years ago, established its headquarters in Rome, then, despite many bloody persecutions, persisted down through the centuries, never once losing its identity as the "Catholic Church". History is filled with the most authoritative testimony proving that the Apostles and Church Fathers were members of this same Catholic Church.

There is the Apostles Creed, for example, in which it is written: "I believe in the holy Catholic Church . . ." There are the letters of Polycarp, disciple of the Apostle John, signed: "Polycarp, Catholic Bishop of Smyrna". There is a letter by Ignatius of Antioch, illustrious Church Father of the second century, in which he states: "Where the bishop is, there let the multitude of believers be; even as where Jesus is, there 's the Catholic Church." And there is the famous Nicene Creed, composed by the Church Fathers of the fourth century, which contains the

declaration: "To believe in one, holy, catholic and apostolic church . . ."

History does indeed furnish proof, overwhelming proof, of the divine origin of the Catholic Church; and in proving the divine origin of the Catholic Church history proves the strictly HUMAN origin of the other Christian churches.

Observe, if you will, that every single history of Christian development describes the Coptic churches as having been formed in the fifth century by one Dioscorus, the independent Greek and Russian orthodox churches as having been formed in the 11th century by one Michael Cerularius, the Protestant churches as having been formed in the sixteenth and seventeenth centuries by Martin Luther, John Calvin, Henry the VIII, John Wesley, etc., and the Christian cults — Mormon, Christian Scientist, Jehovah's Witness, etc. — as having been formed in the eighteenth and nineteenth centuries by Joseph Smith, Mary Baker Eddy, Charles Taze Russell, etc. Observe if you will, that every one of these churches' founders were mortal humans the same as you and I.

Could it be that the above churches are newly formed 'branches' of the historic Catholic Church? A branch of something is always a member of that something, always

allied with that something, always controlled in large measure by that something — illustration; the branch of a tree, the branch of a river, the branch of a business corporation; the branch of a state government. Hence in order for the above churches to qualify as 'branches' of the historic Catholic Church, they would perforce have to be in communion with it, which obviously they are not.

Could it be that they are of divine origin by virtue of "divine inspiration"? No again. Christ, you will recall, roundly condemned the idea of denominationalism (Mark 3:25; Luke 11:17) and pledged that it would never be identified with His fold (John 10:16). To suggest, therefore, that He would inspire people to form new independent church groups — to suggest that He would sponsor denominationalism in His fold — is to accuse Him of the most flagrant inconsistency.

Could it be that they are of divine origin by virtue of the divine origin of the gospel they preach? How can divine origin be attributed to hundreds of different gospels, some of them as different as night and day, when the whole world knows that Christ promulgated only one Gospel? By their own admission they preach different gospels, for by their own admission it is their disagreement what constitutes Christ's whole and true Gospel which keeps them divided into separate denominations. If there were really in the spirit of the original Christian Church there would not be all these divergent precepts of faith, there would not be this arbitrariness, this self-appointed freedom to formulate and preach the contrary gospels. Such arbitrariness, said the Apostle Paul, is thoroughly opposed to the spirit of the original

Christian Church (Rom. 16:17; Gal. 1:18; Eph. 4:4-5).

No, one cannot, without wandering far afield of Sacred Scripture, history and logic, ascribe divine origin to any church but the Catholic Church. When all of the facts are scrutinized carefully and objectively she alone emerges as the Church personally founded, constituted and sanctioned by our Lord and Saviour Jesus Christ.

## 2. You need the UNITY of the Catholic Church

Christ was particularly emphatic on one point: His Church, put on earth to represent the eternal unity of the Triune Godhead — Father, Son and Holy Spirit — would also be characterized by a perfect and enduring unity; would, in fact, be a part of the heavenly unity. Witness Christ's poignant prayer to God the Father:

"And the glory that Thou has given to me, I have given to them, that they may be one, even as We are one, I in them and Thou in me; that they may be perfected in unity."

—John 17; 22-23

Nor was Christ any less explicit when He declared: "There shall be ONE fold and ONE Shepherd" (John 10:16). Nor was the Apostle Paul any less explicit when, writing to his converts in the faith, he said: "You are called in ONE body" (Col. 3:15). "ONE body . . . ONE spirit . . . ONE hope . . . ONE Lord . . . ONE faith . . . ONE baptism" (Eph. 4:4-5).

Unity — perfect, constant unity — was indeed part of the divine plan for the Church of Jesus Christ, and for good reason: "If a kingdom is divided against itself, that kingdom cannot stand," said our Blessed Lord (Mark 3:24-25). If His Church was to survive the centuries, and He

pledged that it would, it would have to remain indomitably, invincibly united.

The Catholic Church is the only church which has come down through the Christian centuries indomitably, invincibly united — united in all departments: in membership, in belief and in authority. The Catholic Church is the only Church which wears this trademark of the true Church of Jesus Christ.

Catholic unity has long been recognized, even by many of her severest critics, as one of the most conspicuous facts, one of the great phenomena, of history. The Caesars killed 30 popes, hundreds of bishops and priests and countless lay members of the Church in their determination to destroy Catholic unity and eventually the Church itself — but the effect of their persecution was to make the Church stronger, more united than ever. The Protestant Reformation witnessed the martyrdom, especially in England, of tens of thousands of bishops, priests and members of monastic orders because they refused to break with the Pope and embrace the new state religions. Today, four centuries later, the Catholic Church is still in business in those countries, still united under the Vicar of Christ in Rome. Then it was Napoleon's turn. He solemnly vowed that he would "still the voice of the Pope forever". But Napoleon was fated to ask for the Pope's forgiveness and the Last Sacraments of the Church before he died. And in our own times we see Hitler, Stalin and Mao Tse Tung attempting the disruption of Catholic unity — with similar success.

Now what of the other Christian churches? What has become of the original Eastern Orthodox and Protestant churches. Look at their his-

tories — in contrast to the nineteen hundred year old steadfast oneness of the Catholic Church the original Eastern Orthodox Church (Greek) has, in a relatively short time, become split into 14 separate jurisdictions. In the brief period of four hundred years the original Protestant churches (Lutheran and Anglican) have become divided and sub-divided into no less than 538 distinct and autonomous bodies.

The records show that for every two Protestant bodies that merge in an attempt toward unity four new ones spring up on the sidelines. The situation has gotten so out of hand that many of the more conscientious Protestant leaders are admitting now that real unity within their ranks is a lost cause. And they have begun to cast wistfully, envious eyes at the great imperishable unity of the Mother Church of Christianity — for never has it been more obvious than now that the perfect and constant unity Christ promised His Church is to be found only under her ancient and holy mantle.

—From '10 Good Reasons Why You Should be a Catholic' by R. A. Short

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## Chipman, Alberta Elects New Executive

President, Marvin Paltzat; vice-president, Terry Sharun; secretary, Marie Ann Chrunik; treasurer, Marvin Achtemichuk; fifth member, Joanna Starko; press chairman, Cynthia Starko; social committee, Georgina Eleniak.

Cynthia Starko,  
Press Chairman.

# EXECUTIVE TIPS

## HOW TO GET SPEAKERS

Have you a Communion breakfast or a meeting coming up soon and you still haven't got a speaker for it?

Is there anyone in your club who is capable of speaking? How about someone talking about their career? After all, the youth in high school would really benefit from this talk. How about some of the businessmen in your town? Why not contact the Knights of Columbus in your town or other Catholic club executives?

Go through your papers and find out what speakers have talked in your town or in your parish. If this person has delivered a previous talk, he will be prepared and it won't be too difficult to get him to do it again.

Keep in touch with other clubs in your town. When they get a good speaker, have them let you know.

Remember to give ample notice to your speaker when asking him or her to speak at your meeting or convention, etc.

Don't grab any speaker to fill a date. Your job is more than filling dates — you want to fill the date with a speaker who will interest your members.

## HANDLING THE GUEST SPEAKER:

You must make your speaker welcome to your club and perhaps your town also if he is out of town.

Once the speaker has accepted your invitation there is certain information which you should obtain from him. Find out how much time he needs and the exact subject of his topic.

Your speaker should be told if there are speakers on the agenda and just when he will have to speak.

Not only the date but the time and the location should be told him beforehand. A program of the meeting could be submitted to him and also he'd appreciate knowing the number in attendance at the meeting.

Find out what he'll need as to tables, charts, etc.

Perhaps you have a welcome committee who will take charge of your speaker. If this individual is out of town, arrangements should be made to meet him and perhaps hotel arrangements made. Perhaps you may show the speaker your town. At times the speaker may have commitments in town so he'll wish to be free. Anything you can do to entertain or help the guest speaker will get a better talk for you.

If your club is one that has a business session, arrange for the guest speaker to talk either before or after the business session. These business sessions may be important to your members and you, but not to the speaker.

When the speaker has arrived, make sure he is introduced with the correct pronunciation of the name. During the introduction some information should be given about him to your members. This you should have obtained from him beforehand.

At the conclusion he should be thanked both personally and a note of thanks written from the club.

You'll find that if you really extend a welcome to your speakers this will pass along and you'll have no trouble in getting any speakers in the future. Have any other clubs any suggestions?

# READ YOUR CONSTITUTION

## IV. ACTIVITIES

### A—Meetings:

1. All meetings of the society shall begin and end with a prayer.
2. All meetings of the society shall be conducted according to a carefully planned agenda.
3. All executives of the society shall hold a meeting at least once every month.
4. General meetings of local units shall be held at least once every month.
5. General meetings of local units shall have three sections to their agenda:
  - (a) BUSINESS: Minutes, reports, reading of circulars, publicity, letters, proposed activities, etc.
  - (b) CULTURAL - SPIRITUAL: Speakers and reading articles of interest, etc.
  - (c) SOCIAL: Refreshments, games, singing, dancing, etc.

6. No meeting of the society shall have any authority unless a quorum is present which shall consist of half the membership plus one.

### B—Programme Requirements:

1. Every local unit shall make an annual financial contribution to the parish treasury.
2. All members of the society, on a national-wide scale, shall take Holy Communion for the intention of the society and attend a Communion Breakfast sponsored by some administrative branch of the society on the Sunday closest to the feast of the day of the Society's patron, St. Michael the Archangel.
3. The members of the society shall work in close cooperation with the elders of the parish and the

church hierarchy, supporting all parochial activities as the church choir, etc., and all Ukrainian Catholic activities as concerts, meetings, rallies, etc.

4. The local unit shall submit a plan of activities at least a month in advance to the Sub-Regional executive, so that changes can be made to avoid concurrence of activities.
5. All executives shall work in co-operation with each other, with the higher governing authority casting the decisive vote in cases of disagreement.
6. Each local unit shall sponsor one annual function whose proceeds shall go to the National and Diocesan Executives.

### C—Convention Committees:

These committees shall be appointed from the floor for National, Diocesan and Regional Conventions and shall consist of equal representation. The chairman shall be elected by the members of the committee.

1. The Resolutions Committee shall
  - prepare a slate of resolutions for presentation to the convention floor,
  - prepare the resolutions in accordance with the trends of the convention and duties of the executive concerned,
  - the convention shall have the right to reject, accept and add to the slate.
2. The Nominating Committee shall:
  - draw up a proposed slate of officers for presentation to the convention floor,
  - propose only one name for each office,
  - obtain the acceptance for office by all persons concerned,

—the convention shall have the right to nominate other persons for any office on the executive, whereupon the delegates may el-

ect one person.

NOTE: The Nomination Committee may also be used by local units.

## YOUR CHOICE OF A MAN

Your choice in choosing a man for a husband is one of the most important decisions you will make in your life, for after all, you will be spending the rest of your life with him. You will either spend a happy and full life or one which you are constantly unhappy.

Let us study the disposition of a man. He is an angel when you do whatever he wants. But when you disagree with him, cross him slightly, suggest that instead of his plans you'd like to do something else, he sulks, pouts and plays the hurt baby. You'd better get yourself a man. What you now have is a petulant infant, an adolescent, who shows no sign of adulthood.

Then, there is the man who finds it impossible to adapt himself. If he has to make a change of any sort, he is completely out of kilter. Should an emergency arise, he is panicked. Things do not go just as he planned them, and he is enraged or totally upset. Life is largely a matter of adaptation, of feeling the need for change and changing to meet the need; of accepting the person at hand when one could prefer to be with someone else; of doing this when one's heart had been set on doing that. If he can't adjust himself easily as a youngster, as an oldster he will be a spiritual and social arthritic.

He crabs. He finds fault with. He can see the one thing wrong with everybody and everything. When he

has a job, he sees only the one thing about the job that is tough and harps on that. Well, there is nothing perfect in life and nobody without his faults; and any disposition that sees only the imperfection and picks out only the fault is going to have an ugly hobby leading to a pretty noisome collection.

Or is he always seeing the dark side. If it is a bad day, well, what do you expect? If it's a good day, don't smile; it is going to be bad before noon. The country is fine? There's a depression just ahead.

Life has troubles enough without a man who goes after them with a butterfly net. And once a pessimist, always a pessimist, unless the grace of God and some real character rebuilding take over.

People's youthful attitudes toward money will likely continue throughout life. Extravagant people remain extravagant. Tight people stay stingy. Reckless people seldom get careful. And careful people seldom start throwing dimes like confetti.

A girl had better be very clear about how he handles money, how he feels toward it, and how she can expect him to act once they are a married team.

Is he just a show-off with money? Well, a young woman may have a lot of fun going around with a free spender. Unless he is also a free earner, unless he has the ability to match his output with his income, she would, as his wife, be dogged

with the bills after he had tossed his earnings away in bold, sweeping gestures.

How about the gambler's instinct? You can count on the lad who gambles all his own abilities and his willingness to work. He is likely to be a success. He will bet his own energies and resourcefulness that he can do this job or that. He has courage and daring. With a good wife to cheer him on or when necessary to curb him a trifle, he'll go places.

Very different is the chap who bucks the odds. So if he is the kind who likes to turn a fast buck by a smart bet, let him put his bets on some other girl in the Matrimonial Stakes.

If a boy is stingy, avoid him like jungle fever. He's stingy if he doesn't want to spend money on the

girl he says he loves . . . if he doesn't bring her small presents constantly . . . if he talks too much about money . . . if he is contemptuous of people without money . . . if spending money causes him pain . . . if he is tight with his mother and his family and even resents paying board there or contributing to the finances of the home . . . if he doesn't give in charity or to his church or to worthy causes.

Nothing in marriage could be more intolerable than marriage to a miser. And it amazes me how many girls with their eyes open marry a man who is tight with money. They are walking into an embrace less warm and loving than that of the bank's basement vault.

—From "The Man of Your Choice" by Rev. Father Daniel A. Lord, S.J.

## NEW YEAR'E EVE FROLIC HELD BY ST. JOSAPHAT'S SR. U.C.Y.

The most successful event of the year was the New Year's Eve frolic organized by St. Josaphat's Senior UCY and held at the Coral Banquet Room. All the UCY's of Edmonton were invited to attend and a number of over 150 people turned out to welcome the New Year. St. Basil's and St. Josaphat's UCY were well represented; also present were many old UCY members and friends.

If the New Year's party did nothing else but bring the Ukrainian Catholic young people closer together for just one evening, I feel it was well worth the effort that went in to organizing it. The organizing of this event was initiated well in October with the executive inquiring

into location, food, music and of course, prices. The plans were made definite and the final choice was the Coral banquet room, which provided atmosphere, delicious food and good danceable music. Tickets were sold in advance and we had a capacity crowd. Kay Bashutsky, social convener of St. Josaphat's UCY club took most of the responsibility of planning this party, and we must all admit, she did a very good job.

The party commenced at 11 p.m., 1961 with a delicious southern fried chicken dinner which was enjoyed by everyone including Father Greschuk (anyone remember to count their calories?) The New Year was brought in with the usual noise of the rattle, shriek of the whistle and

well wishes. The girls in their colorful and beautiful gowns gave an added touch to the atmosphere. There were stars in the eyes of that certain girl — could it be the diamond on her finger? Bill Bilko appeared pleased as punch. Our sincere congratulations, Bill. Leslie and Chrys were certainly keeping time to that Samba beat. How about a lesson? During intermission it was pleasant to hear everyone join in the singing

of Ukrainian carols and songs, especially heard were the voices of Al Korchinski, John Kish and company. Stan Chichak was the envy of all in his most unusual hat. Dancing continued until after 3:00 a.m.

This party was enjoyed by all and may well set a precedent in the future for other clubs to follow.

Mary Bohoslawee,  
St. Josaphat's Senior UCY

## Is Divorce Forbidden by the Church Alone

The divorce problem is growing more acute daily. If it continues, modern society is doomed. For society is built on the home and divorce kills the home. A constant violation of nature's law leads to ruin. Divorce is this, for the permanent union of one man and one woman is rooted in nature's law. Monogamous marriage is taught by biology. H. S. Jennings, professor of zoology at Johns Hopkins, states this. True sciences never contradicts true religion, because God is the author of both. God cannot say one thing by nature and another by Revelation.

Divorce is not the remedy for marriage problems. For divorce creates divorce. If people entering marriage do not believe in its permanency, they will make no effort to adjust themselves and smooth out their difficulties. They will raise the cry of incompatibility and seek the divorce court. They will seek sex satisfaction outside married life. This means the ruin of individual happiness, and the wreck of family life.

Outside the Catholic Church marriage today to a great extent has lost its true character. People fre-

quently enter upon marriage with less consideration that they make in making an ordinary business contract. Marriage that becomes a mere experiment. Parenthood is viewed as distasteful and something to be shunned. Even if divorce were not forbidden by Divine Law it would stand condemned by nature and experience as the road to ruin for the individual and society. If the present tide of divorce is not stemmed, society will revert to the jungle even though there may remain a veneer of social polish. The fifth column, the subversive element most to be feared today, is divorce.

The Catholic Church like her Divine Founder will never recognize divorce. That is why she is so careful in safeguarding marriage. In her teaching on the divinity of this sacrament and in the conditions that she places as requisites for its proper reception, we see the Church's attitude on marriage clearly manifest. Yet why is it that some Christian churches sanction divorce? Because they miss the meaning of the words of Christ in His address to the Pharisees on marriage. The Jews of His day had allowed the original com-

mand of God to lapse — "What God hath joined together let no man put asunder." (Matt. XIX 6) Christ explained to them and their leaders the Pharisees, that He had come to restore the command of God in all its fullness. Briefly it may be stated thus: "Legal separation is sometimes allowable, divorce never." What Christ taught His Apostles taught and from their teaching, especially that of St. Paul, this clear doctrine on marriage and its permanence stands out. Only when the Greek and Protestant Churches broke with One True Church did divorce enter into Christdom. What was believed by Christdom for a thousand years before its unity was shattered, is believed by Catholic Christendom today and will be believed for all time. The nature of marriage is such that both for parents and children permanence is necessary. Human reason proclaims this, God declares this and His Church replies to the advocates of divorce with one simple sentence: "What God hath joined together let no man put asunder."

—From "Marriage" by Rev. Father Gerald C. Treacy, S.J.

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### "ПИЛИПІВКА"

Піст перед Різдвом називається "Пилипівка". Назва пішла від цього, що цей піст починається від дня, в якому обходимо пам'ять святого апостола Пилипа. Цей день є 27 листопада, а піст починається наступного дня, себто 28 листопада. У римо-католиків цей піст називається "адвент". Це латинське слово і воно означає "прихід". Треба розуміти прихід Ісуса Христа.

Піст "Пилипівка" пригадує нам час Старого Заповіту. Тоді побожні душі ждали в тузі на прихід обіцянного Месії. І ті всі, які вмирали перед приходом Ісуса Христа, спасали свої душі надією на Його прихід. Згадуючи на обіцянного Месію, побожні люди ревно молилися, постили і творили діла покути. Жидівський народ довгими роками перебував в неволі, де багато терпів і одержував великі шкоди і втрати.

Перед приходом Спасителя ширилося між жидівським народом невірство, а гріхи стали прилюдними явищами. Запанувала темнота духа. Прийшов час, в якому поміч міг дати сам Бог. Святі Євангелисти називають це "повнота часу". Народження Ісуса Христа принесло, не лише жидам, але цілому світові, небесне світло, надприродну науку, Божу ласку.

І ми теж маємо себе відповідно приготувати до Різду Христового. Маємо звернути більшу увагу на наше духове життя, на потреби нашої душі. Нам треба більше і ревніше молитися, заховати приписа-

ний піст, очистити своє серце від заздрості, ненависті чи пімости. По можности робити діла християнського милосердя, стати більш жертвенним і великодушним. Тому в часі посту маємо не лише заховати послух святій церкві, але пе-

редовсім звернути увагу на по-праву нашого духового християнського життя, на поступ в чеснотах, на ширення християнської любові між людьми, та творення добрих діл. Це пригадує нам і до цього заохочує нас передріздвяний піст "Пилипівка".

### ЛИСТОПАДОВІ ДНІ

Дня 1-го листопада 1918 р., "Українська Національна Рада" видала відозву, в якій читаємо:

"Український Народе!.. Твоєю волею утворилася на українських землях бувшої австро-угорської монархії УКРАЇНСЬКА ДЕРЖАВА й її найвища влада "УКРАЇНСЬКА НАЦІОНАЛЬНА РАДА". З нинішнім днем "Українська Національна Рада" обняла владу в столичному місті Львові і на цілій території Української Держави..."

Стоячи на становищі самовизначення народів "Українська Національна Рада" постановляє: Ціла етнографічна область в Австро-Угорщині, зокрема Східня Галичина з граничною лінією Сяну з влученням Лемківщини, північно-західня Буковина з містами Чернівці, Сторожинець і Серет та українська смуга північно-східної Угорщини — творять єдноцілу українську територію"...

День 1-го листопада для українців став пам'ятним, історичним днем. Того дня згадуємо світлу подію постання УКРАЇНСЬКОЮ ДЕРЖАВИ на українських землях, західної її частини. Тоді згадуємо теж

пам'ять всіх тих, які положили в жертві своє життя в обороні прав нашого народу.

Не можемо проминути мовчанкою дня 1-го листопада 1944 р. Тоді помер один з найбільших синів українського народу, Великий Митрополит Граф Андрей Шептицький. У тринацяту річницю його смерти просимо Всешишнього, щоб сповнилися гарячі бажання Великого Митрополита, а саме: повний і вільний розквіт української церкви на своїх рідних землях. Молімся теж, щоб Всешишній прославив Митрополита Андрея за його святе і богоугодне, повне терпіння і жертви життя.

**Any Articles By  
Spiritual Directors  
Would Be Very  
Much Appreciated**

# UKRAINIAN CULTURE

The Ukrainians have sometimes been termed "the Irish of the Slavonic world", and the epithet is not infelicitous. In both cases there is a tradition of ancient, almost legendary, glory followed by long centuries of stifled independence, in which the stream of national life disappeared underground almost completely — only to emerge in turbid and eager flood in modern times.

Ukrainian literature offers perhaps the best medium for studying the aspirations of the Ukrainian people and their mode of existence. In many ways it presents a sad picture for Ukraine has suffered much during the last thousand years and the efforts of its people to develop an independent state which could give them freedom and happiness have been thwarted again and again. We have the almost unique example of forty million people that has not been able in the last centuries to become the master and director of its fate, that has held firm its resolve to try again at the first opportunity that offered any hope of success.

It is the task of history to explain this anomalous situation and historians, whether friendly or hostile, have not been slow to take advantage of their privilege. The narrators of the story of Ukraine have approached the subject from every conceivable angle. Some have denied stoutly that there ever was a Ukraine. Others have declared that the nation met its fate because of its own errors and defects. Still others have challenged these unfavorable views and have laid the blame on better prepared and grasping neighbors. There are many more of these explanations but we have little to do with them.

Literature explains the results of history. It shows us the effects that history has had upon the masses and upon the individual. It gives us in artistic form a picture of the reactions of the people to the conditions under which they are compelled to live and even dream for the future. Yet it does even more than this.

The important thing in modern literature is the light which it throws upon the personalities of the authors themselves, both as individuals and as representatives of their people. No one in modern literature can produce a memorable work without making clear the innermost workings of his own soul and thoughts and feelings. When we look from this point of view at such men as Shevchenko and Franko, we realize that we are dealing with real spiritual and intellectual leaders with a real faith in democracy and that these men have a message not only for their people and age, but for the entire world.

We are often inclined to believe that a literature which is little known can have little of value in it. The permanent worth and greatness of an author are not immediately visible in the sale of his works and number of translations that are made of them. Accident plays a large role and often an unlucky but great author must wait for years for recognition while another who is fortunate but less great will receive almost immediate and quick-passing praise as a genius. We need only think of the large number of last year's best sellers that have gone into a speedy oblivion and of the world's masterpieces which continue a slow but steady sale for decades as the real virtues slowly but surely attract a multitude of devoted readers.

Human nature is remarkably constant from age to age and country to country but there develops through the centuries a specific character of each nation and culture. Manners and customs may change. Costumes may be discarded and varied. Economic conditions may be outgrown or swept away by revolution. Something remains and that something is the very kernel of the national character which preserves and expresses itself in literature.

This kernel may be obscured by superficial details. Its qualities and virtues may be hidden by external trappings. It may seem to take strange and unusual forms. It may seem to be inconsistent with much that tradition and religion and education have built around it but it still remains and the sympathetic reader who can look below the surface of the outward form can realize its meaning and its significance for humanity.

This is especially true with Ukrainian literature. Its modern period started with the 'ENEIDA' of Kotlyarevsky in 1798 and it has under severe difficulties carried on from then until the present. Yet it has never wavered in its two outstanding qualities, a keen sense of realism and above all a confidence and belief in democracy in every form and this is its chief characteristic. There is hardly a literature which is more devoted to the cause of the common man and presents him more sympathetically in his struggles, his difficulties and his achievements and if there may be said to be anywhere a literature of the common man, it is the Ukrainian Literature.